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THE
Prophecies and Predictions
OF THE
LATE LEARNED
Rev. JAMES USHER,
LORD ARCHBISHOP OF ARMAGH,
AND
LORD PRIMATE OF IRELAND,
RELATING TO
ENGLAND, SCOTLAND, and IRELAND.
INTENDED AS AN
ACCOMPANIMENT
TO
FLEMING'S PROPHETIC DISCOURSES
ON THE
RISE AND FALL OF PAPACY.

LONDON:

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1793.

Propriety and Production

JOHN JAMES OSHORN

FOOD AND FISHES OF ARIZONA

AND

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ACCOMPLISHMENT

TO

THE BRITISH MUSEUM

OF THE

WISDOM AND LABOUR OF PATRONS

LONDON

Printed by G. TERRY, No. 44, Strand, near Horse

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THOUGH in these latter ages of the church, many learned and pious men have made it a question, whether God now speaks to any by prophetic spirit; yet surely it were a great boldness and presumption, for any peremptorily to determine that he does not; for though it must be acknowledged, that such ways of God's revealing himself, are less frequent in these last and worse times, since the great reason assigned for the frequency of miracles and revelation in the first ages of the church, viz. (for converting men to, and confirming them in the Christian faith) is in a great measure ceased,

We have now a more sure way of testimony, as the Apostle St. Peter says, to wit, the written Word of God: wherein we have the Christian doctrine displayed, together with the lives, miracles, and examples of our Saviour, his apostles and disciples. But nothing has brought the matter of prophecy and revelation into so much question, as the frauds and forgeries of lying Popish priests, who by counterfeit miracles have strove, each one, to establish their several orders; or for the magnifying their particular saints, saintrons, or patronesses, have filled the world with most ridiculous and absurd stories of pretended wonders and miracles: But God be thanked, the author we here propose, is removed far enough from the exception that may be justly taken against those we have been speaking of, he being a person of that known learning, piety, and integrity; for which he is famed through the Christian world, that it would be needless, as well as impossible, for me to recommend him.

Now to confirm what I have been saying, that the spirit of prophecy has not wholly left the world, even in this age, I have here proposed this great man, archbishop *Usher*, for an example, as it is delivered by *Dr. Bernard*, chaplain to the archbishop. And certainly let any man lay aside prejudice,

prejudice, and reflect on what has been already accomplished, as to his own particular, as well as in some part to *Ireland* formerly, and what is now sadly fulfilling in that miserable kingdom, and he will be forced to confess, that this only man was indeed a prophet.

The author of the life of this excellent and worthy primate and archbishop, gives an account, that, among other extraordinary gifts and graces, which it pleased the Almighty to bestow upon him, he was wonderfully endued with a spirit of prophecy, whereby he gave out several true predictions and prophecies of things a great while before they came to pass, whereof we have seen some fulfilled, and others remain yet to be accomplished. And though he was one that abhorred enthusiastic notions, being too learned, rational, and knowing, to admit of idle freaks and whimsies, yet he professes, that several times in his life he had many things impressed upon his mind, concerning future events, with so much warmth and importunity, that he was not able to keep them secret, but lay under an *unavoidable necessity* to make them known.

From which spirit he foretold the *Irish rebellion* forty years before it came to pass, with the

very time when it should break forth, in a sermon preached in *Dublin* in 1601, where, from *Ezek. 4. 6.* discoursing concerning the prophet's bearing the iniquity of *Judah* forty days, the Lord therein appointed a day for a year; he made this direct application in relation to the government's connivance at Popery at that time. From this year (says he) will I reckon the sin of *Ireland*, that those whom you now embrace, shall be your ruin, and you shall bear this iniquity. Which prediction proved exactly true; for from that time 1601, to the year 1641, was just forty years, in which it is notoriously known, that the rebellion and destruction of *Ireland* happened, which was accomplished by those Popish priests and other Papists, who were then connived at and encouraged.

Of this sermon the bishop reserved the notes, and put a note thereof in the margin of his Bible, and for twenty years before, he still lived in the expectation of the fulfilling thereof; and the nearer the time was, the more confident he was, that it was near accomplishment, though there was no visible appearance of any such thing; and (says Dr. Bernard) "The year before the rebellion broke forth, the bishop taking his leave of me, being then going from *Ireland* to *England*, he advised me to a serious preparation, for I should see heavy sorrows and miseries before I saw him again; which

which he delivered with as great confidence, as if he had seen it with his eyes; which seems to verify that of the prophet, *Amos* 3. 7. "Sure the Lord will do nothing, but he will reveal it to his servants the prophets."

By this spirit of prophecy, and from the encouragement given by government to Papists, he foresaw the changes and miseries coming on *England*, both in church and state; for having in one of his books (called *De Prim. Eccl. Brit.*) given a large account of the destruction of the church and state of the *Britons* by the *Saxons*, about 550 years after Christ, he gives this among other reasons, why he now insisted so largely upon it, was, that he foresaw a like judgment was yet to come, if timely repentance and reformation did not prevent it; and therefore he would often mourn upon the foresight of this long before it came.

From this spirit he gave mournful intimations of the death of our late sovereign *Charles the First*, of whom he would be often speaking with fear and trembling, even when the king had the greatest success, and would therefore constantly pray, and gave all advice possible to prevent any such thing.

From

From this spirit, he foresaw his *own poverty* in worldly things, and of this he would often speak with admiration to the hearers, when he was in his greatest prosperity, which the event did most certainly verify.

From this spirit, he predicted the divisions and confusions in *England in matter of religion*, and the sad consequences thereof; some of which we have seen fulfilled; and I pray God, the rest which he feared may not also be accomplished upon us.

Lastly, from this prophetic spirit he foretold, that—"the *greatest stroke upon the Reformed Churches was yet to come*;—and that the time of the utter ruin of the See of Rome, *should be when she thought herself most secure*:" and as to this last, I shall add a brief account from the person's own hand who was concerned therein, which follows in these words:

"The year before this learned and holy primate Archbishop *Usher* died, I went to him, and earnestly desired him to give me in writing his apprehensions, concerning justification and sanctification by Christ, because I had formerly heard him preach upon those points wherein he seemed to make those great mysteries more intelligible to
my

my mean capacity, than any thing I had ever heard from others, but lest I should have an imperfect and confused remembrance of the particulars, I took the boldness to importune him, that he would please to give me a brief account of them in writing, whereby I might the better imprint them in my memory, of which he would willingly have excused himself, by declaring his intentions of not writing any more; adding, That if he did write any thing, it should not exceed above a sheet or two;—but upon my continued importunity, I at last obtained his promise.

“The bishop coming to town some time after, was pleased to give me a visit at my own house, where I failed not to challenge the benefit of his promise he had made me.” He replied, that he had not writ, and yet he could not charge himself with any breach of promise; “For (said he) I began to write; but when I came to write of *sanctification*, that is, of the new creature, which God formeth by his own Spirit in every soul which he doth truly regenerate, I felt so little of it wrought in myself, that I feared I should speak of it only as parrots, by rote, without the knowledge and understanding of what I was expressing, and therefore I durst not presume to proceed any farther upon it.”

At which I seemed to stand amazed to hear such an humble confession from so great and experienced a Christian. He added, "I must tell you, we do not well understand what sanctification, and the new creature are: It is no less, than for a man to be brought to an entire resignation of his will to the will of God, and to live in an offering up of his soul continually in the flames of love, as a whole burnt-offering to Christ; and how little, says he, are many of those who profess christianity experimentally acquainted with this work on their souls."

By this discourse, he very excellently and clearly discovered to me that part of sanctification which he was unwilling to write.

I then presumed to inquire of him, what his present apprehensions were concerning a very *great persecution* which should fall upon the church of God in these nations of *England, Scotland, and Ireland*, of which this reverend primate had spoken with great confidence many years before, when we were in the highest and fullest state of outward peace and settlement. I also asked him, "Whether he did believe those sad times to be past, or that they were yet to come." To which he answered, "That they were yet to come, and that he did as confidently expect it as ever he had done:"

done:" Adding, "That this sad persecution would fall upon *all the Protestant Churches in Europe.*" I replied, "That I did hope it might have been past as to these nations of our's, since I thought, that though we, who are the people thereof, have been punished much less than our sins have deserved, and that our late wars had made far less devastations than war commonly does upon those countries where it pleaseth God in judgment to suffer them; yet we must needs acknowledge, that many great houses have been burnt, ruined, and left without inhabitants, many great families impoverished and undone, and many lives also had been lost in that bloody war, and that *Ireland* and *Scotland*, as well as *England*, had drank very deep of the *cup of God's anger*, even to the overthrow of the government, and the utter desolation, almost of a very great part of those countries."

But this holy man turning to me, and fixing his eyes upon me, with a serious and ireful look, which he usually had when he spake God's word, and not his own, and when the power of God seemed to be upon him, and to constrain him to speak, which I could easily discern much to differ from the countenance wherewith he usually *spake to me*; he said thus:

“ Fool not yourself with such hopes, for I tell
“ you, all you have yet seen hath been but the be-
“ ginning of sorrows, to what is yet *to come upon the*
“ *Protestant churches of Christ, who will ere long fall*
“ *under a sharper persecution than ever yet was upon*
“ *them: and therefore, (said he to me) look you be*
“ *not found in the outward court, but a worshipper*
“ *in the temple before the altar; for Christ will mea-*
“ *sure all those that profess his name, and call them-*
“ *selves his people; and the outward worshippers*
“ *he will leave out to be trodden down by the Gen-*
“ *tiles. The outward court (says he) is the formal*
“ *Christian, whose religion lies in performing the*
“ *outward duties of christianity, without having an*
“ *inward life and power of faith and love uniting them*
“ *to Christ, and these God will leave to be trodden*
“ *down, and swept away by the Gentiles; but the*
“ *worshippers within the temple, and before the altar,*
“ *are those who do indeed worship God in spirit and*
“ *in truth, whose souls are made his temple, and*
“ *he is honoured and adored in the most inward*
“ *thoughts of their hearts, and they sacrifice their*
“ *lusts and vile affections, yea, and their own wills*
“ *to him; and these God will hide in the hollow of*
“ *his hand, and under the shadow of his wings. And*
“ *this shall be one great difference between this*
“ *last, and all the other preceding persecutions:*
“ *for in the former the most eminent and spiritual*
“ *ministers*

“ *ministers and Christians* did generally suffer most,
 “ and were most violently fallen upon; but in this
 “ *last persecution* these shall be preserved by God,
 “ as a seed to partake of that glory which shall
 “ *immediately follow*, and come upon the church,
 “ as soon as ever this storm shall be over; for as
 “ it shall be the *sharpest*, so it shall be the *shortest*
 “ *persecution of them all*; and shall only take away
 “ the *gross hypocrites* and *formal professors*, but the
 “ true spiritual believers shall be preserved till the
 “ calamity be over.”

I then asked him, By what means or instruments this great trial should be brought on? He answered, By the *PAPISTS*. I replied, That it seemed to me very improbable they should be able to do it, since they were now little countenanced, and but few in these nations; and that the hearts of the people were more set against them than ever since the reformation. He answered again, That it would be by the hands of *Papists*, and in the way of a sudden massacre; and that the then Pope should be the chief instrument of it.

All this he spake with so great assurance, and with the same serious and concerned countenance which I have before observed him to have, when I have heard him foretel some things, which in all
 human

human appearance were very unlikely to come to pass, which yet I myself have lived to see happen according to his prediction; this made me to give the more earnest attention to what he then uttered.

He then added, "That the Papists were, in
" his opinion, the Gentiles spoken of in the 11th
" of the *Revelations*, to whom the *outward court*
" *should be left*, that they might tread it under
" foot: they having received the Gentiles worship,
" in their adoring images, and saints departed, and
" in taking to themselves many mediators: and this
" (said he) the Papists are now designing among
" themselves, and therefore be sure you be ready."

This was the substance, and I think (for the greatest part) the very same words which this holy man spake to me at the time before mentioned, not long before his death, and which he writ down, that so great and notable a prediction might not be lost and forgotten by myself and others.

This gracious man repeated the same things in substance to his only daughter the lady *Tyrril*, and that with many tears, and much about the same time that he had expressed what is aforesaid to me, and which the lady *Tyrril* assured me of with her own mouth to this purpose:

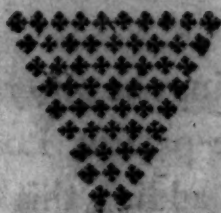
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That opening the door of his chamber suddenly, she found him with his eyes lifted up to heaven, and the tears running apace down his cheeks, and that he seemed to be in an ecstasy, wherein he continued for about half an hour, not taking any notice of her, though she came into the room; but at last turning to her, he told her, "That his thoughts had been taken up about the
 " miseries and persecutions that were coming upon
 " the churches of Christ, which should be so sharp
 " and bitter, that the contemplation of them had
 " fetched those tears from his eyes, and that he
 " hoped he should not live to see it, but possibly
 " she might, for it was even at the door: there-
 " fore take heed, (says he) that you be not found
 " sleeping."

The same things he also repeated to the Lady *Byffe*, wife to the present Lord Chief Baron of *Ireland*, but with adding this circumstance, That if they brought back the king, it might be delayed a little longer: but (saith he) it will surely come, therefore be sure to look that you be not found unprepared for it.

To conclude in the words of Dr. *Bernard*: speaking of this excellent person, he says, Howsoever I am as far from heeding of prophecies this way
 as

as any; yet with me it is not improbable, that so great a divine, so sanctified from his youth, so knowing and eminent throughout the universal church, might have at some special times, more than ordinary motions and impulses, in doing the watchman's part, of giving warning of judgments shortly to happen.



EXPLANATION

THE
LIFE AND DEATH
OF
ARCH-BISHOP USHER.

HE was born in the City of Dublin, in *Ireland*, in St. Nicholas's Parish, *Anno*, 1580. His Father, Mr. Arland Usher, was brought up in the study of the Law, a Clerk of the Chancery.

His Mother, Mrs. Margaret Stanihurst, I knew, and was at her burial: his Grand-father by his mother's side was James Stanihurst (whose name he bore) was chosen three times Speaker of the House of Commons, in Parliament of *Ireland*; the first in Queen *Mary's* days, the other two in Queen *Elizabeth's*, in the latter of which he made the first motion for the founding of a College and University in Dublin; he was *Recorder* of that City; one of the *Masters of the Chancery*, and a man of great wisdom and integrity.

His Uncle was Richard Stanihurst; his Books of diverse subjects, shew him to be a very *learned man*, famous in *France* and other Nations, between whom and this Reverend person many learned letters passed.

His Uncle by his father's side was Henry Usher, one of his Predecessors, Arch-bishop of *Armagh*, educated at *Cambridge*; a wise and learned man.

He had a brother, Ambrose Usher, who died in his younger years, a man of great parts also, excelling much in the *Oriental Languages*. He did translate the Old Testament out of *Hebrew* into *English*, from *Genesis* to the book of *Job*, which is still preserved

under his own hand; but desisted from proceeding on a *New Translation* coming forth in King James's time.

Two of his Aunts, who by reason of their blindness from their cradles, never saw letters; taught him first to read. Their readiness in the Scripture was marvellous, being able suddenly to repeat any part of the Bible, making good that usual speech, *Cæcorum mens oculatissima*. Thus much for his Stock and alliance, wherein I have imitated the Holy Writer of the life of *Samuel*, who in the first Chapter begins with the like of him.

Now for this Reverend Person himself. At eight years old he was sent to the Grammar School; *Sir James Fullerton* (who was afterwards Leger Ambassador in *France*, and died in a great Office at Court) was his School-master (near to whom in *Henry the Seventh's* Chapel, Westminster, by order of his Highness the Lord Protector; the Archbishop was buried.)

He, with *Sir James Hamilton*, (afterwards Lord Viscount *Clandeboise*) Usher of the School, was then sent out for *Scotland* by King James, upon another design, only disguised in that employment: They came very opportunely for founding him in learning; where there was then a barrenness of such able men for that end, which he often acknowledged was the providence of God towards him.

At ten years old was the first time he could remember he found in him a true sense of Religion in his serious conversion unto God; it was instrumentally by a Sermon he heard preached upon *Rom. 12. 1. I beseech you brethren, by the mercies of God, &c.* His reading then of some notes taken in writing from *Master Perkins* (before his Works were printed) concerning the sanctifying of the Lord's day,

day, which took so with him, that he was ever after careful to observe it. He then read in Latin *St. Augustine's Meditations* (or those which go under his name) which so moved him, that he wept often in the reading of them.

Upon the accustoming himself thus to good duties in his tender years, the Devil endeavoured to nip him in the bud, by divers sorts of *terrors and affrightments*, sleeping or waking, tending to the discouragement of him in a way of godliness, which till then he had never been disturbed with. He constantly applied himself to prayer, and at length *was heard in that he feared*, being delivered from them, by some unusual way of support and comfort; it took that impression on him, that it was fresh in his memory in his elder years.

As he could not be frighted out of that course of godliness the Devil laid a bait of *pleasure to withdraw him*, by some of his friends teaching him to play at *Cards*, by way of recreation, which he found himself so delighted with, that it not only took place of the love of his Book, but began to be a rival, with that spiritual part in him; upon the apprehension of which he gave it over, and never played after.

At twelve years old, he was so affected with *Chronology* and *Antiquity*, that reading of *Sleidan* on the four *Empires*, and other Authors, he drew out an exact *series of times*, when each eminent person lived. In the space of five years he became so perfectly instructed in *Grammaticis*, *Rhetoricis*, *Poeticis*; as to excel in Poetry, which he then found himself to be so delighted with, that he refrained, least it should have taken him off from more serious studies.

At thirteen years of age he was admitted into the *Colledge of Dublin*, being the first Scholar that was entered into it: And I have heard it was so
designed

designed by the *Governors* of it, observing the pregnancy and forwardness of him; that it might be a future honour to the College, to have it upon record in the *Frontispiece* of their Admission Book, and so accordingly the first *Graduate, Fellow, Proctor*, and all other degrees, originally from thence.

And now *Sir James Hamilton*, hitherto Usher of the School, was chosen *Fellow* of the College, and became his tutor; whom I have often heard admiring his quickness and proficiency, who soon equalized his teachers.

He had no *Greek* till he came to the College, where he was taught that and the *Hebrew*; in both which he is known to have excelled.

The *education* which the College then gave, was very eminent.

At fourteen years old he was admitted to receive the Communion.

The afternoon before which, his usual custom was to sequester himself in some privacy, and spend some time in strict *examination*, and penitential humiliation before God for his sins, that streams of tears ran from his eyes, which he often reflected upon, as an exemplary provocation, and censure of himself, when he was of elder years.

I have often heard him speak of a certain place by the water side, whither he frequently resorted sorrowfully to recount his sins, and with floods of tears to pour them out in confessing them; the fruit of which he found to be so *sweet to his soul*, that he thirsted on all occasions for such sequestrations, and so usually on *Saturdays* in the afternoons it was his custom. One sin he lamented was, too much *love of Books*, and human learning, that he should be as glad of Monday, as of the Lord's day for his service; it cost him many a tear that he could not be more Heavenly minded.

At fifteen years old, he had made such a proficiency in Chronology, that in *Latin* he drew up an exact *Chronicle* of the Bible, as far as the Book of *Kings*, not much differing from that of his late *Annals*, excepting the enlargements in some exquisite observations, and the *Synchronismes* of heathen story: about that time he had a strong temptation fell upon him, that God did not love him, because he had no outward *afflictions*, or troubles of conscience, occasioned by certain expressions he had read in some writers, and was therefore long under some trouble about it.

Before he was Bachelor of Arts, he had read *Stapletons Fortrefs of the Faith*, and finding his confidence in producing antiquity for the tenets of Popery, and blotting the *Protestant Church with Novelty*, in what we dissented from them in; he was put to a plunge with himself; hence he then took up a firm resolution, that he would read the *Fathers carefully over*, and as I take it, he began that work at twenty years of age, and finished it at thirty-eight.

The Earl of Essex, in the year 1598, being newly come over, Lord Lieutenant of *Ireland*, and Chancellor of the University of *Dublin*, there was a solemn act for his entertainment, Usher being then Bachelor of Arts, answered the *Phylosophy Act*, with great approbation.

At this time his Father's intention to send him over to the Inns of Court for the study of the *Common Law*, (as *Calvin* was so delighted by his to the *Civil*) much disturbed him, yet in obedience to his Father's pleasure, he assented to it. But it so fell out, that not long after, his Father died, (*August 12, 1598*) and being then at liberty to make choice of his studies, devoted himself to that of Divinity.

Now behold another occasion of disturbance; his
Father

Father left him a very good estate in *Land*, but finding he must have involved himself in many suits at *Law*, to the withdrawing him from his Studies, gave it up to the benefit of his Brothers and Sisters, and suffered his Uncle to take *Letters of Administration* for that end, being in those years resolved to put himself upon the Providence of God, to whose service in the *Ministry*, he had devoted himself, not doubting but he would provide for him, only that it might not be judged to be weakly and rashly done, he drew up a note under his hand of the state of all things that concerned it, and gave directions what to do concerning it.

When he was nineteen years old he was called to dispute with *Henry Fitz Symonds, the Jesuit*, confined in the Castle of *Dublin*, as himself acknowledgeth in the Preface to his Book called *Britanno Machia Ministrorum*, (the fruit of which by him expected, and prayed for with a *Faxit deus, viz.* Their destruction; or ending in Popery, I wish may not be reaped). The occasion of that dispute was, the Jesuit by way of challenge, (as was interpreted) used these words; *That he being a Prisoner was like a Bear tied to a Stake, and wanted some to come to bait him*, as in his Epistle to the Reader, he boasteth of the challenges he had made) upon which this eminent person in those his younger years, was thought fit to encounter him, though at their meeting, like *Goliab* and *David*, *Symonds* despised his youth. He offered to dispute with him through the controversies of *Bellarmino*, for which once a week a meeting was agreed on, and it fell out the first subject proposed was *de Anti-christo*, twice or thrice they had Solemn disputations, though the Jesuit acknowledgeth but one; he was ready to have proceeded, but the Jesuit was weary of it, yet gives him a tolerable commendation, and admires

admires the forwardness of him, at such young years. Some of his words are these: "*There came once to me a youth of about eighteen years of age, one of a too soon ripe wit, scarce, as you would think, gone through his course of Philosophy, or got out of his childhood, yet ready to dispute on the most abstruse points of Divinity.*" And afterwards the same Jesuit living to understand more of him, said, he was, *A catholicorum doctissimus*, an unusual, but a tender expression, loath to call him a Heretic, meaning among such as are not Catholick, the most learned.

When about twenty years of age Anno 1600, he commenced *Master of Arts*, and now by reason of the scarcity of Preachers, (it being, as in *Samuel's* time, here, *the word of God was precious*) three young men of the College were picked out, and appointed to preach in *Christ-Church* before the State. The one was *Mr. Richardson*; the second was one *Mr. Welsh*; and the third was this *Learned Primate*; his part was to handle controversies against Popery, which he did most perspicuously. He was at the usual time of Ordination, the Sunday before Christmas day (Anno 1601), ordained, (with the assistance of other Ministers) by his Uncle, *Henry Usher*, Arch-Bishop of Armagh, and *Primate of Ireland*.

The first text he preached from publicly before the State, after his Ordination, was *Revel. 3. 1. Thou hast a Name that thou livest and art dead*: It fell out to be the day of the Battle of *Kinsale*, the Friday before Christmas day; and it being a day specially set apart for Prayer, for a good success upon that engagement; and being his first fruits in that Office, might possibly be the most efficacious. He then began that epistle to the Church of *Sardis* which he afterwards finished.

A plot was then discovered, that, if the *Spaniards*

got the better, the *Protestants* were to have been slain by the *Irish* Papists, both in *Dublin* and elsewhere, but especially *Ministers*; without any distinction whatever.

But after the *Spaniard's* overthrow, at *Kinsale*, the hopes of the *Irish* as to that design, which was discovered being lost, they began again to subject themselves to the State. Suddenly the Statute against Popery being again suspended, the power of the *High Commission* was withdrawn: The Papists presently withdrew themselves; the Protestant Ministers were discouraged, and all good men's hearts grieved, and Popery from that time returned to a higher Tide than before, and overflowing its former Banks, like a general Deluge over the whole Nation.

Upon this, the spirit of this holy and eminent Person (like *St. Paul's* at *Athens*), was stirred within him, and preaching before the State at Christ-church *Dublin*, on a special solemnity, did, with as much prudence and fortitude as might become his young years, give them his sense of the danger of tolerating Popery; And made a full and bold application of that passage in the vision of *Ezekiel*, chap. 4. 6. where the Prophet by lying on his side, was to bear the iniquity of *Judah* forty days, saying, *I have appointed them a day for a year, even a day for a year*, (as the old translation of that Bible he then used; reads it, which I have printed, 1601, and hath a note by him in the margin). This by consent of interpreters, signified the time of forty years to the destruction of *Jerusalem*, and that Nation for their Idolatry. He then made this direct application in relation to the connivence of Popery, *From this year will I reckon the sin of Ireland, viz. That those whom you now embrace shall be your ruin, and you shall bear this iniquity.*

I having

I having occasion of late years, further to consider this prediction, found it to be just forty years to the late *Rebellion* and destruction of *Ireland*, in 1641, done by those *Papists*, and *Popish Priests* then connived at.

He reserved the notes of that Sermon, with the year and day he preached it; and, it is the more observable, that it was one of the last he wrote out, word for word, afterwards putting his meditations wholly upon the strength of his memory, and God's assistance of him: and whether preached in 1641 or in the beginning of 1642, the account is the same; for though that Massacre began in *October* 23, 1641, yet they continued their murders, and bloody cruelties till 1642. Now, what may be thought of this, I leave to the judgment of others; only give me leave to say, it is a very observable passage, and if it may be conceived to be a *prophetic impulse*, he was another *Samuel*, who in his youth was sent on the like message to *Eli*, relating the ruin of his native country, *That the Lord would do such a thing in Israel, that whosoever heard it, both his ears should tingle*. And what a continued expectation he had of the judgment on his native country. I can witness, from the year 1624, when I had the happiness first to know him, and the nearer the time approached, the more confident, he became, to my often wonder and admiration, though there was nothing then visibly tending to it.

He constantly came over into England once in three years, and spent one month at Oxford, another at Cambridge, the third at London.

The first Church-preferment he had, (which was given him by *Arch-Bishop Loftus*, a little before his death) was, the *Chancellorship of St. Patrick's, Dublin*, to which he added no other benefice. He usually went to *Finglas*, a mile from *Dublin*, and
B 2 preached

preached every Lord's day, unless upon extraordinary occasions he were detained.

His answers in prayer were many, and very observable in the return of his desires *in kind*, and had it often immediately when distressed, the Providence of God took care of him, but more especially the last time I saw him, in confirmation of his dependance on God in his elder days, as to what extremities he was brought unto, and delivered from.

When he was twenty-seven years old, *Anno 1607*, he commenced *Bachelor of Divinity*, and immediately after was chosen *Professor of Divinity in the University of Dublin*.

Being about thirteen or fourteen years Professor there, as he was a great ornament to it, I have seen many years ago, *three Volumes* of his lectures wrote with his own hand, it would be an honour for that *University* to have them published.

When he performed his acts *Progrædæ*, *Latin Sermon*, *Lectures*, *Position*, in answering the *Divinity Act*, and the rest, he committed nothing to his pen, but only the heads of the several subjects, and as, with his English sermons, put all upon the strength of his memory.

Anno 1609, there was a great dispute about the *Herenagh, Terman, or Corban Lands*, which anciently the *Corepiscopy* received, the rents of which concerned both Bishops of England and Ireland, on which he wrote a learned treatise.

Not long after this, the *Provostship* of the College of *Dublin*, falling void, he was unanimously elected by the Fellows, but foreseeing that his Ministry would be hindered, he refused, it notwithstanding it had a *good annual allowance*; ye see by this, how little the things of this World appeared in his eyes.

Anno 1612, he proceeded *Doctor of Divinity*, created by *Primate Hampton*, his Predecessor; one
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of his Lectures *pro gradu*, was of the 70 weeks to the slaying of the Messiah, Daniel, 9. 24. The other out of Revel. 20. 4. concerning the sense of that, viz. *The Saints reigning with Christ a thousand years*, tracts in this age very seasonable, but these are somehow lost.

Anno 1613, he published that book *de Ecclesiarum Christianarum successione and statu*, magnified by Casaubon and Scultetus, in their Greek and Latin verses; it was solemnly presented by Arch-Bishop Abbot, to King James, as the eminent first fruits of that College of Dublin; it is incomplete for about 300 years, from Gregory 11. to Leo. 10. i. e. from 1371, to 1513, and from thence to this last Century.

Anno 1615, there was a convocation of the Clergy, in Dublin, when the articles of Ireland were composed and published, he being appointed to draw them up. And now he wanted not enemies to scandalize him to King James, under the title of a Puritan (so odious with the King in those days) on purpose to prevent any further promotion of him; but it so fell out, that it was the occasion of his advancement, for King James being in some fear of him on the score of his eminence and learning, fell into a conversation with him, and received such abundant satisfaction of the soundness of his judgment and piety, that notwithstanding the opposition of great ones, the King made him unexpectedly Bishop of Meath, in Ireland, and I have heard, did often boast, that *he was a Bishop of his own making*.

While he was Bishop Elect, he was chosen to preach before the House of Commons, Feb. 18, 1620, in St. Margaret's, Westminster.

Upon his return into Ireland, he was consecrated Bishop of Meath, at Drogheda, by Primate Hampton, with the assistance of two suffragan Bishops according to the custom, and the then Book of Consecration; there was given him an *Anagram* of his

his name, as then he was to write himself, which he made good ever after, viz. *James Meath* (*I am the same*) he did not now slack in his constancy of preaching, bound by the Motto of his Episcopal Seal. *Væ mihi si non Evangelizavero*, woe unto me if I preach not the Gospel.

He had many *Papists* in his Diocese, whom he endeavoured by private discourse, to convert; at length they were contented to hear him preach so it were not in a Church, he condescended to their exception, and preached in the *Session House*; and the sermons wrought so much upon some of them, that the Priests prohibited the people hearing him in any place ever after.

Anno 1622, there was a censure of some *Papists* in the Star Chamber, for refusing to take the oath of Supremacy, he was called thither to inform them of it before sentence, which occasioned that learned Speech of his to that purpose, Printed with his *English Works*.

While he was Bishop of *Meath*, he answered that *Challenge of the Jesuit Malone*; and his coming over for the Printing of it, occasioned another learned tractate of the *Universality of the Church of Christ*, and the Unity of the Catholick Faith, in a Sermon preached before King James, upon *Ephes. 4. 13. Till we all come in the Unity of the Faith, &c.*

While he was in England, *Primate Hampton* dying, he was made (Anno 1624) *Primate of Ireland*, the hundredth Bishop of that See from the first, supposed to be *Patricius*, who lived in *St. Augustine's* time, 400 years after Christ.

When he was thus promoted to the highest step his profession was capable of, he became still more humble and laborious in preaching: Till preaching too often beyond his strength, to the overmuch wasting of his spirits, for weeks together, at the request of some ministers in *Essex* to have

have him preach upon the Week days, because they could not come to hear him on the Sundays, he fell into a *Quartane Ague*, which held him three quarters of a year.

After his recovery the Lord *Mordant*, afterwards Earl of *Peterborough*, being a Papist, and desirous to draw over his Lady to the same religion, agreed there should be a meeting of two Prime men of each profession, to dispute what might be in controversy between them. *Lord Mordant's Lady* providentially made choice of the *Lord Primate*, and prevailed with him, though newly recovered, and scarce able to take that journey. The Jesuit chosen by the *Earl*, went under the name of *Beaumont*, but his right name was *Rookwood*, (brother to *Ambrose Rookwood*, one of the conspirators of the *Gun-Powder Treason*. The place of Meeting was at *Drayton*, in *Northamptonshire*, where there was a great Library, so that no Books of the Ancient Fathers were wanting, as there might be occasion. The Points proposed were concerning *Transubstantiation*, *Invocation of Saints*, *Images*, *Visibility of the Church*, &c. three days being spent in disputation, three hours in a forenoon and two hours in an afternoon.

After the third day of Meeting, the *Lord Primate*, being opponent, and the Jesuit, according to his desire, taking the counter part against him, who, the morning about the time he was usually expected, excused his coming to the *Earl* any more, by saying, *That all the arguments he had framed within his own head, and thought he had them as perfect as his Paternoster, were gone, he had forgotten them, and could not recover them again: So that he believed it was the just judgment of God upon him, thus to desert him in the defence of his Cause, for, the undertaking of himself to dispute with a man of that eminency and learning, without the licence of his superior.* Whereupon
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the controversy ended, and the Earl upon further discourse with this Lord Primate, was by the blessing of God converted, and became a Protestant, and so continued to his last day. This I had from an eye and ear witness of the transaction, which is further confirmed by a Secular Priest (*Challoner*), who writing a Book against this *Beaumont*, bids him, *beware of coming any more to Drayton, lest he meet another Usher there, by the foil then given him, to the dishonour of his Profession and himself.*

Ever after this, the Countess of Peterborough owed him great respect, and upon his losses in Ireland, and other distresses there, she took him to her own house, with whom he lived about nine or ten years, and died there. For which, wheresoever this *precious Box of Ointment is opened*, in calling to mind the memory of this holy man; let it *be spoken in memorial of her.*

Anno 1626, in *August* he returned into Ireland, where he was received with all the expressions of joy that could be given; where I had the happiness to wait on him from hence thither, and now I am come within the compass of my own knowledge.

The discourses which daily fell from him at his table, in the clearing of difficulties in the Scripture, and other Subjects, especially when learned men came to visit him, was of great advantage to such as were capable of them; It put me often in mind of that Speech of the Queen of *Sheba* to *Solomon*. *Happy are these thy Servants that continually stand about thee, and bear thy wisdom.* And such was his humility, as he would in practical Subjects apply himself to the information and satisfaction of the poorest and weakest person that should desire it; nay, sometimes he would rather incline towards such, than to others more learned, which strangers have wonder-

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ed at; as the *Disciples marvelled at our Saviour's talking with the poor Woman at Samaria*, and answering her questions, rather than heeding of them. -

The order observed in his family as to prayer, was four times a day; *In the morning at six, in the Evening at eight*, and before dinner and supper, in the Chapel, at each of which he was always present.

On Friday in the afternoon constantly an hour in the Chapel was spent in going through the principles of Religion, in the Catechism, for the instruction of the Family. And every Sunday in the Evening, he had a *repetition of his Sermon* in the Chapel, which he had preached in the Church in the forenoon: two of us had this charge upon us in his house.

In the Winter evenings he constantly spent two hours in comparing of old *M. S.* of the Bible, *Greek and Latin*, whereat five or six of us assisted him, and the *variae lectiones* of each were taken down by himself.

In *Michaelmas Term, Anno 1626*, there were propositions made, and some offered to be assented unto by the Papists, for a more full toleration of their Religion: such as the maintaining of 500 Horse and 5000 Foot, wherein the Protestants must have bore some share also; for the determining of which a Convention of the whole Nation, Papists and Protestants, was called in the *Lord Deputy Falkland's time*. The Meeting was in the Hall of the Castle of Dublin. The Bishops by this Lord Primate's invitation met at his house, he and they unanimously subscribed a *Protestation* against the toleration of Popery; the Original of which I have given a Copy, with the several names subscribed, as follows:

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The Judgment of the Arch-Bishops, and
Bishops of Ireland, concerning Toleration
of Religion.

THE Religion of the Papists is superstitious and
Idolatrous; their Faith and Doctrine, erroneous
and heretical, their Church in respect to both, Aposta-
tical. To give them therefore a Toleration, or to con-
sent that they may freely exercise their Religion, and
profess their Faith and Doctrine is a grievous sin, and
that in two respects.

For 1. It is to make ourselves accessory not only to
their Superstitions, Idolatries, Heresies, and in a word
to all the abominations of Popery; but also (which is a
consequent of the former) to the perdition of the seduced
People, which perish in the deluge of the Catholick
Apostacy.

2. To grant them Toleration, in respect of any
money to be given, or contribution to be made by them,
is to set Religion to Sale, and with it, the Souls of the
People, whom Christ our Saviour hath redeemed with
his most precious blood. And as it is a great sin, so
also a matter of great consequence. The consideration
whereof, we commend to the Wise and Judicious;
beseeching the Zealous God of Truth, to make them
who are in authority, zealous of God's Glory, and of
the advancement of true religion; Zealous, Resolute, and
Courageous against all Popery, Superstition, and Ido-
latry. Amen.

James Armachanus, Mal. Caschellen, Anth.
Medensis, Tho. Hernes and Laghlin, Ro. Dunen-
sis, &c. George Derens, Richard Corke, Cloyne,
Rosses, Andr. Alachadens, Tho. Kilmore and Ar-
dagh, Theo. Dromore, Michael Waterford and
Lysmore, Fran. Lymerick.

This

This Judgment of the Bishops *Doctor George Downham*, Bishop of *Derry*, at the next Meeting of the Assembly, *April 23, 1627*, published at *Christ Church*, before the Lord Deputy and Council, in the midst of his Sermon.

The Preamble which he made to it (which I have from his own notes) was thus, viz.

“ Are not many amongst us for gain and outward respects, willing and ready to consent to a toleration of false Religion, thereby making themselves guilty of a greater offence, in putting to sale not only their own souls, but also the souls of others. But was it to be thought of Toleration of Religion, I will not deliver my own private opinion, but the judgment of the *Arch-Bishops* and *Bishops of this Kingdom*, which I think good to publish unto you, that whatsoever shall happen, the world may know, that we were far from consenting to those favours which the Papists expect.

After he had published it, (and the people had given their votes also with a general acclamation, crying *Amen*), he added as followeth:

I answer, God forbid that what I have spoken for the maintenance of Religion, and the service of God, should be thought to be any binderance to the King's Service; but we are so far from that, as with all our hearts we desire not only the sole army of Five Thousand Five Hundred may be maintained, but also a far greater army, besides that of trained Souldiers, be settled for the defence of the Country: only this we desire, that his gracious Majesty will be pleased to reserve to himself the most of those peculiar graces which of late have been offered, the greatest whereof might much better be spared, than granted for the dishonour of God, and the King; to the prejudice and impeachment of true religion, and countenance to the contrary; and what is wanted may be supplied by the country, and I shall exhort all

good subjects, and sound Christians, to shew their forwardness in this behalf, &c. The text the Bishop took then was, *Luke* 1. 23, 24, 25. when he spake much against men's subordinating religion, and the keeping of a good conscience for outward and worldly respects, while they set their souls to sale for earthy matters, &c. This *Lord Primate*, the next Lord's day preached before the same auditory; the text was, *1 John* 5. 15. *Love not the World, nor the things that are in the World*; when he made the like application with the Bishop, rebuking such, who for worldly ends like *Judas*, sold Christ for 30 pieces of silver, or as *Balaam* following the wages of unrighteousness, &c. foretelling, as he had often done, of judgments, for these our inclinations to such permissions and tolerations, that wherein men might think to be gainers, at the end they would be losers; that speech of *Jeremiah* to *Baruch*, of God's being about to pluck up what he had planted, and to break down what he had built; and his bidding him *not to seek great things for himself*, he applied to these present times; the judgment of the Bishops prevailed so much with the Protestants, that the proposals were drove on very heavily; and after much agitation of things, the *Lord Deputy*, finding the discontents between both parties encreasing, desired the *Lord Primate*, as the fittest person both in regard of his esteem in the Assembly, and being one of the Council, and so concerned in promoting the King's business, to sum up the state of things, and to move them to an *absolute Grant* of some competence, to the complying with the King's necessities, without any such conditions; with which, upon their answer, he would cease moving any further: which (upon very little warning) he did with much prudence,

dence, according to that double capacity of a *Privy Councillor*, and a *Bishop*.

A Copy of the speech desired of the Lord Primate, the Lord Deputy, has transmitted into England. But it did not prevail with the Assembly, to yield any thing to the supplying of the King's wants, therefore it was dissolved.

The Lord Deputy *Falkland*, not long after, being himself called back to *England*, at his taking boat at the water side, reserved the *Lord Primate* for the last person to take leave of, and fell upon his knees on the Sands, and begged his blessing; which reverend respect to him, gained a greater reputation to himself both in *Ireland* and *England*; and indeed, a great esteem was ever had of him in his younger years, by the several Lord Deputies.

And now a *preferment*, too early for those years, for his sake conferred upon me, was no temptation to me, though it took me too soon from him: but not many years after, it pleased God I was called to him again, in being the *Minister of Drogheda*, the place of my ordination, and where himself resided, and so had that happiness renewed, till the year before the Rebellion, when he came to England.

The many letters that came to him on different occasions, some for resolution of *difficulties* in Divinity, others in cases of *conscience*, and practical subjects, was a great labour to answer: the copies of many of which, I have seen under his hand.

Twelve of the most eminent *Divines in London*, (who were wont when he was there, to apply themselves to him as a Father, such as Doctor *Sibbs*, and Dr. *Preston*, &c. between whom and him there was a most entire affection) wrote then unto him for his direction of them in a body of *Practical Divinity*, which he returned them accordingly.

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And here let me give you some of his exemplary injunctions. Every Lord's day he preached in the forenoon, never failing but upon sickness; in which he spent himself much. In the afternoon, this was his order to me, that (besides the *Catechising* of the youth before public prayers) I should after the first and second Lesson, spend about half an hour in a brief and plain opening *the principles of Religion*, in the public Catechism; and after that I was to preach also. First he directed me to go through the *Creed* at once, giving but the sum of each article; then next time at thrice; and afterwards each time an article as they might be *more able to bear it*; and so proportionably the *Ten Commandments*, the *Lord's Prayer*, and the *Doctrine of the Sacraments*. The good fruit of which was apparent in the people.

His order throughout his *Diocefs* to the Ministers was, to go through a body of Divinity, once a year; which he had drawn out accordingly, into fifty heads. When a *public fast* was enjoined, he kept it very strictly, preached always first himself, at least continuing two hours, and more than ordinary extending himself in prayer which in imitation of him, was accordingly (with the *public service*) observed by such of us as succeeded in the duties of the day.

His expences were much in *Books*, while he enjoyed the means of his *Arch-Bishoprick*; a certain sum he laid aside every year for that end, but especially in getting of rare Manuscripts, as well from remote parts of the world, as near at hand. He was the first that procured the *Samaritan Bible*, (which is only the *Pentateuch*) to the view of these Western parts, as Mr. *Selden* acknowledgeth, It was sent him from *Syria*, by the way of *Aleppo*, in the year 1625. He had four sent him by a Factor he employed

employed for the search of things of that nature, and were thought to be all that could be got: He gave one to the Library at Oxford, one to Leyden, (for which *Ludovicus de diu* gives him public thanks, in a book dedicated to him) a third to Sir Robert Cotton's Library; and the fourth (having as I take it compared it with the others) he kept himself. The Old Testament in *Syrick*, a rarity also in these parts, was sent to him from thence not long after.

It would seem incredible to relate unto you how many years ago, he did confidently foretell the changes that have come to pass in these dominions, both in *Ireland and here, in Church and State*; And of the *Poverty* he expected to be brought unto himself, which he said often in the midst of his plenty.

Some have much observed that text he took at St. Mary's, in Cambridge, in the year 1625, on the late King's day, and the first annual solemnity of it; *1 Sam. 12. 25. But if ye still do wickedly, you shall be consumed, both you and your King.* Also the last text he preached at Court immediately before his return to *Ireland*, *1. Cor. 14. 33. God is not the Author of confusion, but of Peace, as in all the Churches of the Saints*: his application to the confusions and divisions, he was confident were at the doors, was then observed.

There is a passage in his book called *Ecclesiarum Britanicarum Antiquitates*, page 556 where after he has related the manner of the utter destruction of Church and State, by the Saxons, about 550 years after Christ, according to *Gildas*, he gives a double cause of his prolixity: *Partly that the Divine Justice might the rather from thence, appear unto us, the sins of all sorts and degrees being now come to their utmost height in the not only shaking*

shaking the foundation, of the British Church and State, but the destroying them, and almost utterly overturning them. Partly that even we might be rather be in great fear that our turn is accordingly coming, and often call to mind that of the Apostles, behold the goodness and severity of God: on them which fell, severity; but towards thee goodness; if thou continue in his goodness, otherwise, thou shalt also be cut off. Which by our Reformation, I pray may be prevented.

He often acknowledged, that sometimes what he resolved in his Sermon not to utter, when he came to it, was like *Jeremiah's* first, *shut up in his bones, that he could not forbear, unless he would have stood mute, and have proceeded no further; whereof I might give you many instances; as of his boldness and freedom in the pulpit, reproving what he did not approve in the greatest, even before Kings he was not ashamed: and his preaching was with Authority; he often stood in the gap, in opposition to errors and false Doctrines; he withstood to the face any toleration of Popery and Superstition, by whomsoever attempted; like Shammah, one of the prime worthies of David, defending a field of Gentiles from the breaking in of a whole troop of Philistines. At the hearing of him I have thought of that speech in the Psalm, The zeal of thy house hath eaten me up.*

I remember a speech of his, in the year 1624, uttered before many witnesses, which he hath often confirmed since, viz. *That he was persuaded the greatest stroke to the Reformed Church was to come yet, that the time of the utter ruin of the See of Rome should be, when she thought herself most secure; according to that of Babylon at her destruction, Revel. 1. 18, 7. which he thought to be meant of the same, she shall say I sit as a Queen, and shall see no more sorrow.*

His farewell Sermon, in or very near the place
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where he had lived and preached in *England*, was then much observed; *James* 1. 25. *Sin when it is finished, bringeth forth death*; his application of it to the *fulness* of the sins of this Nation, which certainly would bring forth destruction, that the *Harvest of the Earth was ripe, and the Angel putting in his sickle*; applying that of the *Ephab* in the vision of *Zach.* 5. when it was filled with wickedness, and that of the *Amorites*, when their iniquity was full, were then destroyed, &c. affected much the auditory, as for *private discourses*, none acquainted with him but can be witnesses of the like. Hundreds alive at this day have laid them up in their hearts, and by what hath fallen out already, do assure their expectation in future.

The last time he was in *London*, he did much lament *with great throbs of heart*, the disjoining of affections, and the deadly hatred he saw kindling in the minds of men one against another, by the several opinions in matters of Religion: some of them in opposition to *Ministers*, both to the office and maintenance, contemning the Sacraments; others raising and spreading *damnable Doctrines, heresies, and blasphemies*; he was confident that the *enemy's sowing* these up and down the Nation, where *Priests, Friars, and Jesuits*, and such like Popish Agents, sent out of their *Seminaries* from beyond Sea, in other disguises; who by their numbers multiplying amongst us in *London*, as elsewhere, do expect accordingly a great *harvest* of those seeds shortly; and he was persuaded, if not timely weeded out by a severe suppressing them; would either tend to *Popery, or Massacre, or both*: adding therewith, how willing he was (if God so pleased) to be *taken away before that evil came*, which he was confident would, unless there were speedy Reformation.

In the year 1640, he came out of Ireland, hither,
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being invited over by some eminent persons, upon the then difference between the late King and Parliament; only this I take notice of, it was God's *special Providence for his preservation*, it being the year before the *Rebellion of Ireland*: as if according to the *Angel's Speech to Lot*, *nothing could be done, till he were come hither, and escaped to Zoar*. At my taking leave of him, I cannot forget the serious preparative he gave me against the *heavy sorrows* and miseries I should see before I saw him again; and with that confidence, as if it had been within view: it put me in mind of the word of *Amos 3. 7. Surely the Lord will do nothing, but he will reveal it unto his Servants the Prophets*.

His Library known to be a copious one, the first year of the *Rebellion of Ireland, 1641*, was with us in *Drogheda*, when we were besieged four months by the *Irish Rebels*, making no question of devouring us; the *Library* which I had the custody of, the *Priests and Friars* without, talked much of the *prize* they should have of it, and the barbarous multitude, of *burning* it, and of me by the flame of the *Books*, instead of *Faggots*; but it pleased God in answer of our Prayers, wonderfully to deliver us, and the *Library* out of their hands; and so the whole, with all his Manuscripts, were sent him that Summer to *Chester*, and are still preserved; I do believe his prayers were very prevalent for us.

The sufferings he now lay under were many. All his personal Estate, and what else belonged to his Primacy in *Ireland*, was destroyed, only at present he was preacher at *Covent Garden Church*.

In the year 1641, the great business of the *Earl of Strafford*, came on. The Prelate's losses in *Ireland* and by the disturbances of the times, and perpetually removing, left him *no certain Dwelling place*; that the saying of *David in Psal. 56. 8.* was often in his thoughts

thoughts, *Thou tellest my wandering, put thou my tears into thy bottle.* Some of those evidences St. Paul produceth to prove himself the Minister of Christ, 2 Cor. 6. 3. were applicable to him; *In much patience, in afflictions, in necessities, in distresses, in tumults, or tossings to and fro; in labours, in watchings and fastings; by honour and dishonour, by evil report, and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.* In perils by journeyings, in perils by robbers, in perils by his own countrymen, in perils by false brethren; in weariness and painfulness, &c. besides the care of the Churches coming daily upon him, which by learned men of other Churches he was often put in mind of.

In the year 1644, the late King going to Oxford, he preached before him, November 5, on the Gunpowder-treason day. The text was *Nehem. 4. 11.* *And our adversaries said, they shall not know, neither see, till we come in the midst among them, and slay them, and cause their works to cease.* A most apt text for the day; but the passage in his Sermon against the Papists, *advising not to repose any trust in them, that upon the first opportunity they will serve us here as they did the poor Protestants in Ireland,* offended some persons there attending.

In March following, he went from thence into Wales, to Cardiff, in Glamorganshire, and abode with his daughter. In 1645, September 16, he removed from thence to St. Donnet's, the Lady Stradling's, when by the way he was barbarously used by some Soldiers; *and plucked off his horse:* they broke open two of his trunks full of Books, *took all away,* amongst which, he lost two *Manuscripts* of the *His-*

tery of the Waldenes, which he never got again; most of the other Books were restored, by the preachers exhorting of all sorts in their Sermons to that end: but those two *Manuscripts*, though the most *meanly clad*, he never could hear of. It gave a suspicion, that some *Priest* or *Jesuit* in disguise, lit on them. It much grieved him, they being of use towards finishing that Book *De Ecclesiarum Christianarum successione & statu*.

Not long after he fell into a *painful* sickness, bled four days together, so that he swooned, and all hope of life was past: his death was lamented, and believed at Court, that a *Letter* came over for a *Successor* in his *Primacy in Ireland*: Nevertheless he recovered, and in the year 1646, *June 11*, he came to *London*, when the Countess of *Peterborough* gladly received him.

After some space he was chosen to be preacher to the *Honourable Society of Lincoln's Inn*, where he continued several years, with great respect; till by the loss of his *sight*, that he could not read his text, and decay of *strength*, he was advised by his friends to forbear, and to reserve himself and the remainder of his spirits, to writing such Books, he expected to complete.

Spectacles could help him only when the *Sun* shone, then he could see at a Window, which he hourly followed from room to room, in the house he lived in, in *Winter* the Window was often opened for him to write at, the succeeding *Summer* he conceived would be the last he could make use of his eyes; and it was a wonder they were not worn out long ago. The next *Winter* he intended to have an *Amanuensis* to write for him, but God prevented it by taking him to the *sight of himself*. He was prevailed with to preach in *Gray's Inn*, on *November 5. 1654*. At the *Temple*, at Mr. *Seldens Funeral*, and two other places.

places in the City occasionally, all which were very effectual, in the conversion of many that came to hear; and indeed, seldom did that sword, drawn by him, *return empty*, the last Sermon he preached, was about *Michaelmas*, at *Hammer-smith*.

He then told me how much he was troubled, that he found himself unable to continue preaching, *his very dreams* were on it, and though he had been about fifty-five years a preacher, yet he had resolved this *Summer* in some small *Church* or *Chapel*, to have returned fully to it again.

The Parliament for some years had been bountiful towards him, in an annual Stipend; but the last two years of their sitting, it fell out to be suspended. After their dissolution the care of him was renewed by his *Highness Oliver Cromwell, the Lord Protector*; by whose tenderness a competent allowance was given him, for his subsistence, which contented him, which I received for him to his last, with other very considerable *sums extraordinary*.

All that knew him found him very communicative. He was not so severe as to disown the Ministry of other Reformed Churches; but declared, he *did love and honour them as true Members of the Church Universal, and was ready both for the Ministers of Holland and France, to testify his Communion*

The night before he left London, Oh! the humble expressions of his own unworthiness, and the demeaning of himself, as if he had been the least of all Saints, which he uttered with many tears: it wrought much upon us who found ourselves so much beneath him; he did then, as he had often before, *wish us to prepare for afflictions and trials, which he was persuaded were not far from us*. And the next morning, being *February 13, 1655*, I took my last leave of him; and having stayed at London fifty-one days, for so we found it punctually noted by himself
in

in a Book; it being his custom, with David, so to number out his days, for the place and manner of spending them, he returned to *Ryegate*, to the Countess of *Peterborough's*; from whence, though I had often Letters from him I saw him no more.

The day he first sickened *March 20*, he had been (as every day) well busied; *happy is that Servant, who, when his master comes, is found so doing*: Most part of it, as long as he had light, he was at his Study, proceeding in his *Chronologia Sacra*, clearing of all doubts in his former Books, viz, *The Annals of the Bible*, in which he had gone as far as the *Judges*, where the last he wrote was; *hic præterea notandum*, but returned not to give it. He went from thence to visit a Gentlewoman, then sick in the house, gave her a most excellent preparatory instruction for death, with some advices in practical matters, for three-quarters of an hour, but in such an heavenly manner, as if like *Moses* on *Mount Nebo*, his eyes had been then strengthened to the sight of that celestial *Canaan*, or with *St. Paul* in his rapture, had been within the *gate of Heaven*, to which, like *Jacob*, he was now *nearer than he was aware*.

That night about eight of the Clock he first complained of his hip, judging it to be a touch of the *Sciatica*, which about 35 years ago, he had by sitting up late in the College Library of *Dublin*. By an Ointment, he was eased of it, and took some rest that night. In the morning he complained of a great pain in his *side*; a Physician was sent for, who did that which he conceived fit for him; but it continuing, and his spirits decaying, he applied himself to *prayer*, and upon the abatement of the pain, to advising those about him, to provide in their health for the expectation of death, *that then they might have nothing else to do but die*, which, after a short

short settlement of the things of this world, he took a great content to find the approach of.

In Prayer he had the assistance of a Minister then present, but afterwards desired to be left to his own *private meditations*. His *last words* he was heard to utter in prayer, about one o'clock in the afternoon, not long after which he died, was *but Lord, in special forgive my sins of omission*. Thus ended his valuable life, which was ever employed in his master's business, either *preaching, writing, reading*, or (as of late) others reading to him; ever either resolving of doubts, *exhorting, instructing*, or giving good and holy counsel, to such as came to visit him.

March 21, in the year 1655, was the day of his death, and his translation unto Heaven, having been just thirty-one years Primate of Ireland. If he be the last, and the See do expire with him, it hath made a good end, and hath had an honourable *close of the eyes* of it in him.

Much to the honour of *Oliver Cromwell*, be it spoken, how great an esteem his Highness the *Lord Protector*, had for him, which was manifested not only in giving him an honourable burial *at the public charge*, in *Henry the Seventh's Chapel*, at Westminster, whereby the honour of the nation will be perpetuated in his memory, but in extending to his relations, what was before intended for him, in the grant of some of the lands of the Primacy of *Armagh*, in Ireland, for twenty-one years, towards their support.

F I N I S.

The following are the WORKS of ARCH-
BISHOP USHER.

JACOBUS Usserius *Armacbanus de Ecclesiarum Christianarum Successione & Statu*, 4to, Londini, 1613.—*Epistolarum Hibernicarum Sylloge*, 4to, Dublinii, 1630.—*Historia Goteschalci*, 4to, Dublinii, 1631.—*De Primordiis Ecclesiarum Britanicarum*, 4to, Dublinii, 1639.—*Ignatii Epistolæ cum annotationibus*, 4to, Oxoniæ, 1645.—*De Anno Solari Macedonum*, 8vo, Londini, 1648.—*Annales Veteris Testamenti*, &c. folio, Londini, 1650.—*Annales Novi Testamenti*, &c. folio, Londini, 1654.—*Epistola ad Cappellum de Variantibus textus hebraici lectionibus*, 4to, Londini, 1652.—*De Græca Septuaginta Interpretum versione Syntagma*. 4to, Londini, 1655.—A Sermon preached before the House of Commons February 18, 1618.—A Declaration of the Visibility of the Church, preached in a Sermon before King James, June 20, 1654.—A Speech delivered in the Castle-Chamber in Dublin, the 22d of November, 1622.—His Answer to *Malen the Jesuit*, 4to, 1631.—The Religion professed by the Ancient Irish and Britains, 4to, 1631.—Immanuel, or the Incarnation of the Son of God, 4to, Dublin, 1639.—A Geographical Description of the Lesser Asia, 4to, Oxford, 1644.—Confessions and Proofs of Doctor Reynolds and other Protestant Divines, concerning the Right of Episcopacy, 4to, Oxford, 1644.—His Discourse on the Original of Bishops and Arch-Bishops, 4to, Oxford, 1644.—His small Catechism reviewed, 12mo, London, 1654.—The Sum and Substance of Christian Religion, being in part his; but published without his consent, folio, London.—His Annals of the Old and New Testament; with the Synchronismus of Heathen Story, to the destruction of Jerusalem.

